The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

704 SCHAFF BLDG., 1505 RACE STREET, PHILADELPHIA. PA.

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THE FIRST ADVENT OF CHRIST

Christ the Lord a babe! The Saviour of man a helpless infant! What a mystery and what a glorious wonder! This is enough to baffle human reason and to stagger worldly wisdom. Here is a fact which is eternally beyond the power of science to discover. It will ever be a stumblingstone for those who set reason above revelation. Man in his wisdom can never grasp it nor understand it. Faith and it alone can apprehend this sublime and glorious mystery.

Christ might have descended from Heaven as a mighty archangel clothed with brilliant glory and gorgeous apparel. He might have come into the world in a manner more befitting a prince and a king. He might have come into the world as a full-grown man like Adam. But He came in an altogether different way, as a helpless babe, the object of a tender mother's care. Thus the incarnation takes on a significance that could have come in no other way. God might have given such a revelation of Himself, that the glory of His majesty and power would have struck the world with awe and astonishment. Instead of that, He manifested Himself in a babe in a stable. He could scarcely have given a humbler and a more significant revelation of Himself.

1. The incarnation of Christ was for a grand and glorious purpose. There are three outstanding things to be considered in connection with the incarnation.

(1) Christ was **born among us,** that He might have the right to redeem us, for it was only the **kinsman** who could redeem the lost inheritance *(Lev. 25:25; Heb. 2:14).*

(2) Christ was **born for us,** for He was manifested in human nature that He might die for sin; hence He appeared to put away sin by the sacrifice of Himself *(Heb. 9:26).*

(3) Christ needs to be **born in us** by the Holy Spirit through the Word that His life may be reproduced in ours *(Gal. 2:20; 4:19).*

2. The incarnation of Christ is the voice of God to sinful man. It proclaims hope for the lowest and the vilest. Christ was born "a Saviour"—"He shall save His people from their sins" *(Matt. 1:21).* The Lord of Glory cradled in a manger is God's object lesson that Christ will come into the heart and life of any one who receives Him, the lowest and the vilest, the poorest and the humblest. This is the glory of Christianity. It is the marvelous and matchless manifestation of grace, the blessed and conscious realization of Christ living within, "the hope of glory" *(Col. 1:27).*

3. The incarnation of Christ is also the pattern of spiritual citizenship and Christian living. It was the human beginning of the King and is the pattern of the beginning of His spiritual subjects. "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven" *(Matt. 18:3).* "Except one be born of water and the Spirit, he cannot enter into the Kingdom of God" *(John 3:5, A.S.V.).* Citizenship in the Heavenly Kingdom does not come by culture, wealth or pedigree, but by the new birth. Spiritual sonship does not come by adoption but by the new birth. Christianity is not a religion but a life, the life of God imparted to the believing soul by the Holy Spirit. The Christian life is the Christ-life; it is Christ in the believer by the Holy Spirit. "Christ liveth in me" *(Gal. 2:20)* is the secret and vitality of the Christian life. From this great spiritual reality all true Christian experience flows; it is the secret of all true Godly living. The question of real Godliness is not the question of doing the best we can do but of giving the Lord a chance, by yieldedness to Him and simple and responsive trust in Him, to live out His own life through us unhindered. The Christ of the cradle, though now in the Glory, exalted and enthroned at the right hand of the Majesty of the throne of God, lives in every believer by the Holy Spirit, as the secret and vitality of the Christian life.

"As lives the flower within the seed,
As in the cone the tree,
So, praise the God of truth and grace,
His Spirit dwelleth in me."

Jesus Christ tasted death for **every man.** He gave Himself a ransom for **all.** All should hear these Glad Tidings.

A CHRISTMAS MESSAGE:

HIS NAME

F. E. MARSH

"His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" *(Is. 9:6).*

His Name is "Wonderful" and Fair,
And "Marvelous" as well,
His Name is "Secret"—God is He,
Who can His glories tell?
The glory of His worth is seen,
The glory of His death,
The glory of His saving grace,
And Spirit's Living Breath.

His Name is "Counsellor" and Guide,
His Word directs our way,
He counsels by His loving Voice,
And leads us all the day.
He guides us when the path is dark,
And holds us by the hand,
Within the wilderness He keeps,
And brings to Promised Land.

His Name is "Mighty God," the Lord,
All might is found in Him,
No power can stand before His might,
No cause He cannot win.
His mighty Love will kill all ill,
His power will keep from self,
His mighty grace will grace the life,
And give eternal wealth.

"The Everlasting Father" too,
Is Christ, the Lord Divine,
He was, He is, and is to be,
Himself the Living Shrine.
He cares for all, He cares for each,
He knows our every need,
And so we trust our wants to Him,
For He will surely feed.

"The Prince of Peace," His Name so true,
With Him all war must cease,
His blood on Cross of Sacrifice,
The price He paid for peace.
The peace with God, how great a boon,
The peace of God how real,
The God of Peace is with His own,
Who have the Spirit's seal.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

REMEMBERING THE MISSIONARY TREASURY

The yuletide season is again upon us with its memory of the birth of the Saviour. Though it is possible that Christ was not born on the 25th day of December, which day is celebrated as His birthday, yet it is nevertheless a blessed fact that He was born and came into the world as a babe. And the Christmas season brings to our minds afresh the advent into the world of a Redeemer.

Now this particular season of the year is associated with the giving of gifts. Thousands of dollars are annually spent at this holiday time in purchasing gifts for friends. It is not now our purpose to comment upon this practice, but the rather to call attention to one phase of it.

Why not this month remember in a particular way the Missionary Treasury? Why not make an extra contribution as a sacrificial gift to carry on the enterprise of evangelism? Why not give an extra gift to the Lord to be used in the spread of the glorious light of the Gospel? Such a gift could not fail to bless the giver, and would also most certainly result, under the blessing of God, in untold blessing and good in the lives of those who are less favored with Gospel privileges than we are.

We should be delighted to receive a large number of gifts for the work, designated "Special Yuletide Gift". The donor may also state for what particular phase of the work he wishes his gift to be used.

INTEREST IN THE MAGAZINE

We appreciate very much the sincere and earnest way in which many of our readers have been supporting the magazine all along in the past. The number of subscriptions received monthly, both in renewals and in new patrons has been most gratifying and encouraging. It bespeaks an interest in "The European Harvest Field" and in the work which it represents, which is most real and active. We humbly thank the dear Lord for it, and we also herewith express our heartiest thanks to every reader who has been a sharer in the publication, and pray the Lord to bless our entire magazine family.

It is our desire and purpose to maintain the high standard set for the paper and to keep it filled with choice reading. We trust that the interest which has been manifested will continue in the coming months and also, that many more friends may become acquainted with our enterprise and that hundreds of new subscribers may be secured in the very near future.

Let us unitedly press forward! Why cannot each reader endeavor to secure one new subscriber (or more) at once? Who can measure the result in world-wide blessing which would be thus accomplished? We unhesitatingly affirm that no one can possibly estimate the good that would result from such an effort. A subscription to the magazine would be a splendid Christmas or New Year gift, one which would bring spiritual blessing for twelve months.

And the cost is so little that it is scarcely worth mentioning. What is one dollar a year for a sixteen-page monthly magazine? We should be delighted to receive several hundred new subscriptions to be given as presents to friends. Who will help us increase our magazine subscription list? Shall we not all pull together to this end?

PRAYER SUGGESTIONS

We solicit the earnest prayer of all our readers and friends for the various phases of our great missionary enterprise.

1. Pray for the editor of "The European Harvest Field", and also for the magazine. The editor needs Divine wisdom, guidance and strength to efficiently perform all his tasks, and we should have very many more subscribers for the magazine.

2. Pray for the councils of the Missionary Societies affiliated with the American-European Fellowship. They need Divine wisdom, guidance, and strength to faithfully administer the work for which they are responsible.

3. Pray for the faithful office staff. Their work is unseen, and possibly not very greatly appreciated because it is invisible; but it is nevertheless very necessary. They have been laboring very faithfully and they are consecrated and devoted to the work.

4. Pray for all the missionaries in the field. These are trying and difficult days, and especially so in Europe, where things are very much unsettled. Let us faithfully uphold by prayer these devoted servants of the Lord Jesus Christ.

5. Pray for the funds needed to maintain and carry forward the work. A few of our missionaries are appealing to us for help in order that they may engage co-workers. The workers are ready and to hand but the support is lacking Mr. Lukesh should have the means to purchase a suitable building in which to carry on his work, in order that he may be spared much inconvenience and that the work may be saved from harmful set-backs. Funds are needed for the support of the missionaries, for the printing and distribution of sound literature, and for the execution of the work in general. Let there be volumes of earnest and believing prayer. Who will be a prayer helper? Let us all betake ourselves anew to earnest intercession for the cause of Christ in all places of the earth!

"Let us consider one another to provoke unto love and to good works" *(Heb. 10:24)*.

Let us draw near with faith, let us hold fast our hope, let us stir one another into love. The word stir up is our English word paroxysm, and it is the only provocation which is justifiable. Stir up to love and to good works. Not failing to meet together.

There were evidently individualistic Christians in those days, who loved to try and live on the second floor all by themselves. But it cannot be done. We are justified, solitarily and alone. We are sanctified in communion with others. That is the meaning of the phrase, the communion of saints; and you will never be a saint unless you are in fellowship with other saints.—*Dr. Griffith Thomas.*

WHAT MY SAVIOUR IS TO ME

The following verses by the Editor of "Life and Liberty" have been translated into the Russian language by special request for free distribution. They are printed on a neat card in two colors. May many storm-tossed refugees find Peace and Life through believing in the Lord Jesus Christ.

Prayer is urgently requested for the Russian Refugees in all parts of Europe. There is much suffering among the women and children.

Saviour Lord, in Thee is rest!
Thou art the Friend who loves me best;
Take Thou my doubts, bid them to cease;
Jesus my Lord, Thou art my **Peace**!

Saviour Lord, draw near to me;
I long Thy loving Face to see;
Amid earth's sorrow, sin, and strife,
Jesus my Lord, Thou art my **Life**.

Saviour Lord, Thou art enough,
When storms beat high and paths are rough;
My wayward steps Thou dost recall,
Jesus my Lord, my **All in all**.

M. Spencer Johnson,
Editor "Life and Liberty."

EDITORIAL

THE PRIMEVAL GLORY AND DEITY OF CHRIST

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" *(John 1:1, 2).*

There is a characteristic difference between the four Gospels. They give us four different pictures of the same Person, and comprise as many separate purposes. It is essential to see and understand this in order to be able to interpret aright the messages of the several evangelists.

St. Matthew wrote to the Jews, from a Jewish standpoint, about A.D. 37. In this Gospel the Holy Spirit portrays the Lord Jesus Christ as the King of the Jews. In it Christ is traced back to David and to Abraham, because He is the One who is to bring in universal blessing, through the sacrifice of His life, as well as the One who is to enjoy a universal reign as the Son of David *(Matt. 1:1).*

St. Mark wrote from a Roman standpoint, and in his Gospel the Holy Spirit portrays the Lord Jesus Christ as the untiring and faithful Worker, the faithful Servant of Jehovah. Mark's Gospel was written some time between A.D. 57 and 63. In it there is given no genealogy of Christ, because servants as a rule are not honored that much.

St. Luke wrote from a Greek standpoint, and in his Gospel the Holy Spirit portrays the Lord Jesus Christ as the "Son of Man", the human-Divine One. He shows us Christ as the perfect man. In this Gospel we read more fully of His mother, birth, infancy and boyhood than in any of the other Gospels. In fact, Mark and John say nothing whatever about these things. It was not within their purpose to do so. In Luke's Gospel Christ is traced beyond David and Abraham, even down to Adam *(Luke 3:38),* for as the "Son of Man" He is traced down to the federal head of the human race. This Gospel was written some time between A.D. 63 and 68.

In St. John's Gospel, written for the Church, the Holy Spirit portrays the Lord Jesus Christ as the Divine-human One—the "Son of God". He shows us Christ as the "First-begotten of God", and "that eternal life that was with the Father". In this Gospel Christ is traced beyond David, beyond Abraham and beyond Adam; back into eternity, to God. It was written in the latter years of the Apostle's life, possibly about A. D. 90.

In the opening verses of the Gospel by John, we have the declaration of four great truths respecting the primeval glory and Deity of the Lord Jesus Christ. We shall consider them briefly.

1. **The Lord Jesus Christ is called the Word.** "In the beginning was the **Word".** That this refers to the Lord Jesus Christ is evident from other passages of Scripture, where He is called "The Word" *(I John 1:1; 5:7; Rev. 19:13).* It expresses His relation to the Father, God. The Greek term (Logos) from which the word "Word" is translated, means, as Dr. Strong points out, something said (including the thought). It includes the reasoning, motive, computation and expression of thought.

Commenting upon this word Dr. A. C. Gaebelein says; "It is significant that the rabbinical paraphrases on the Old Testament ('Targumin') speak hundreds of times of the Lord as 'The Word' ('Memra'). These ancient Jewish paraphrases describe Jehovah, when He reveals Himself, by the term 'Memra' which is the same as the Greek 'Logos'—'The Word.' Genesis 3:8 they paraphrased, 'They heard the Word walking in the Garden.' These Jewish comments ascribe the creation of the world to the Word. It was 'the Word' which communed with the patriarchs. According to these 'the Word' redeemed Israel out of Egypt; 'the Word' was dwelling in the Tabernacle; 'the Word' spake out of the fire of Horeb; 'the Word' brought them into the promised land. All the relationship of the Lord with Israel is explained by them as having been through 'the Word.' "

"The Word" ("Logos") as used by John was a familiar word in philosophical discussion in his days. It was understood then and its meaning was known. It fittingly expresses the truth that Jesus Christ is the express image of God, as the invisible thought is expressed by the corresponding word. He is the uttered speech of the thought of God, the revealer of the Father, conveying God's thoughts and interpreting God's mind and will *(John 1:18; Col. 1:15; Heb. 1:3).*

2. **The Lord Jesus Christ is eternal.** "In the beginning **was** the Word". The "Word", Christ, did not begin to exist when the heavens and the earth were created *(Gen. 1:1),* neither did He begin to exist when He became incarnate.

Genesis 1:1 speaks of the beginning of creation. John 1:1 speaks of a time prior to creation. In the first chapter of John creation is first mentioned in verse 3. The word "was" denotes pre-existence. And this agrees with what the Apostle teaches elsewhere. Writing to the Colossians Paul says, "He is before all things," "The firstborn of the whole creation" *(Col. 1:17, 15).* Christ had glory with the Father "before the world was" *(John 17:5).* He, therefore, is from all eternity. He was before all time, ere creation *(Ps. 90:2; Prov. 8:23; Mic. 5:2).*

F. W. Grant says *(Numerical Bible):* "There is no article; and the indefinite form, as the whole connection shows, here carries us back to the most remote that can be imagined. Whenever anything else began, then 'the Word **was,**'—not 'began.' The Word had no beginning. By the fact of this eternity of existence He is necessarily God: God only is the 'Eternal;' but the Apostle will not leave us to such an inference: 'the Word was with God,' he says, 'and the Word was God,'—a distinct Person in the unity of the Godhead."

And further we quote the significant words of J. B. Champion, when he says: "If a man became the father of Jesus Christ, then and there His personality began, and so He would not be in that case the eternal Son. God could not be eternally His Father, unless He was eternally His Son; and His glory in this Fatherhood of 'the only begotten' will He not share with another. Unless the Son was in existence as a person before the Incarnation and God was always His Father, He was not a Divine Person, and then it was not a person who was incarnated, but an impersonality, of the spirit of another person. This would leave the Incarnation with practically no meaning. Wherever in the New Testament mention is made of it, God is represented as sending His Son into the world. There is no hint of the thought that He came into existence at the time of the Advent, which would be indeed no longer an Advent, if He had no personal pre-existence.

"According to the naturalistic view which denies this pre-existence, God did not so much love the world and give His only begotten Son, as obtain Him. And in this case He was not 'the only begotten' in any real sense but the doubly begotten of a human and Divine father. One is forced to conclude that Incarnation means Incarnation only when there is a pre-existent person to be incarnated."

3. **The Lord Jesus Christ is a Person distinct from God, and yet one with Him.** "The Word **was with** God". Before creation, yea, before ever there was any creature anywhere in the universe, the Lord Jesus Christ was a living Person, the associate of God. The Greek word translated, "The same" *(vs. 2),* literally means "this Word", or He, and denotes personality. Both God and Christ are here represented as distinct personalities. Yet they are one of ineffable union. To understand this union, man has no mental capacity. To explain this unity, man is utterly unable; it is absolutely beyond human understanding or explanation. But this does not make it any less true. It is for man to believe and receive Divine testimony.

4. **The Lord Jesus Christ is essential Deity.** "The Word was **God".** The Word possesses all the attributes that God possesses. Christ was not a creature, an angel, or a being inferior to God. He was God the Infinite, Eternal, Perfect and Almighty. This Scripture gives the answer to all teaching which denies that Christ is very God. All who receive the plain statement of John

(Continued on page 10.)

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE NEED OF THE CHURCH

PASTOR A. J. LEWIS, *Belmont Baptist Church, Philadelphia*

(Sermon delivered in Philpott Tabernacle, August 21st, 1927. Stenographically reported)

"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan" *(Josh. 3:14-17)*.

This morning I want to speak on "The Need of the Church Today." It may be simply summed up in one Name—The Lord Jesus Christ; a new vision of Him is our greatest need. My conclusions are based upon the places where God allowed the Ark of the Covenant to be taken, and the attitude which was assumed toward that Ark.

I have read to you the account of the Ark in the Valley of the Jordan, which speaks to us of Christ as our Saviour. Today in the Church of Christ we need a new vision of Him as our Saviour. I feel myself as if we almost need another revival of Luther's truth of Justification by Faith; for there are a great many churches which we call Protestant, as well as the Roman Catholic Church, that base salvation upon works.

When Joshua was about to pass over into Canaan, into the Promised Land, God gave the commission that the Ark was first of all to go down into the waters of death. Then, as the feet of the priests touched the waters they were cut off from the city of Adam down to the Dead Sea. The Ark was to stand 2,000 cubits up the river away from the people, and they were to pass over on dry land.

I. The Ark in the Jordan, or Christ Our Saviour.

The fact that the Ark went first into the River Jordan is the type of Christ suffering death for the people of God. He, the Ark of God, the Lord Jesus Christ, went down into the Valley of Death alone. The Ark was to be about two thousand cubits away from the people, and it was to go first and to stay alone in the Jordan Basin while the people passed through. Why was that? When our Lord went to Calvary to die on that Cross He went alone.

Did you ever notice the wonderful picture of the Crucifixion and of the Cross that we have typified in the sacrifice by Abraham of his son Isaac? He did not tell Sarah, nor even the three young men who went with him, and whom he left down at the base of the mount, what his purpose was. The father and the son went alone to the sacrifice. And there transpired on that mountain something between the father and the son about which the young men knew nothing.

The whole scene of the Cross of Calvary was covered with blackness, and between the Father and the Son there took place something which I do not expect to understand, but about which I expect to be learning throughout eternity. Something took place there which was not seen by the eye of man, but which purchased our salvation. Christ was alone. His disciples, like Abraham's young men, were far from Him. In that isolation and loneliness He cried out, "My God, my God, why hast Thou forsaken Me"?

The Ark was completely separated from the people of God. I think the Lord would have us realize in that separation of the Ark from the people, even in the Valley of Jordan, that no child of God, even though he may go through the Valley of the Shadow of Death like the Israelites, will ever go through the death that our Lord Jesus Christ went through.

"For none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night the Lord passed through,
Ere He found His sheep that was lost."

As you look at the Ark in the basin of the Jordan Valley, I want you to realize that the Church needs today a new vision of Christ, the Christ who went to the Cross, and through the Valley of Death, and crossing that River, dried up its waters for us.

I want you to notice how interesting it is that although the Ark went down where the Israelites crossed, the waters were cut off from the city of Adam and down to the Dead Sea. When they crossed the Red Sea the waters simply stood up as a wall on either side; but in this case God took the waters away back at the city of Adam and stood them up, and from the City of Adam to the Dead Sea the whole valley was dry.

The meaning of this is, that when our Lord Jesus Christ went down into the Jordan He tasted death for every man, and the value of that death stretched away back to Adam, and stretches on to the last sinner before one shall be judged in the Lake of Fire. The River of Jordan is just a picture of the River of Death flowing into the Dead Sea, from which there is no outlet, only stagnation and death. So the River of Death is taking the sons of men along to the Lake of Fire, and because there is no outlet,—death and destruction are there. But Christ has gone down into the river in order that we may never be cast into that awful lake, and the value of Christ's death stretched away back to the first one who ever put faith in Him. I expect to see Adam in the Glory. Why? Because I think he had some faith, and I believe he was saved the same way as you and I have been.

After Adam had sinned what was to be done? Was he to face the judgment of God? Yes, he deserved it. There he stood before God, and God gave him the promise of a coming Redeemer that should bruise the serpent's head. He believed it. How do we know? Because he called Eve the Mother of all living, and not the mother of all dying. He believed that in the seed of the woman there was going to come life instead of death. And what did God do? Answered his faith and covered him with the skins of slain animals that spoke of Christ's righteousness.

We, too, beloved, are saved by faith—not in the promise of a **coming** Redeemer, but in the promise of One who **has** come and redeemed us from sin. This piling up of the waters of death stretched back to the city of Adam and is going right on until the final act of judgment when sinners shall be cast into the Lake of Fire; when there will be no more mercy.

Paul says in Romans 3, "that God has set forth Jesus Christ to be a satisfaction for the sins that are past; not Israel's sins only, but the sins of every believer of the Old Testament, the sins that were passed over through the forbearance of God", (i.e. back to the City of Adam). "To declare at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (i.e. down to the Dead Sea). The two arms of the Cross stretched backwards and forwards, while the center stretched up to God. The Tabernacle itself was in the form of a cross, with the central line from the brazen altar to the Holy of Holies and the Shekinah Glory of God's presence, while to the left and to the right were the Lamp-stand and the altar of shewbread. If you had looked down upon it as God did, it would have lain in the form of a cross. In the Passover there was the form of the Cross, for the blood of the Passover Lamb was sprinkled on the side posts of the door on either side, protecting them from the judgment of men; and sprinkled over-head on the lintel, separating them from the wrath of God. It is the Cross that saves.

The Ark was commanded to stand in the Jordan until all the people of God were clean gone over. This means that the value of the Blood of Christ will never deteriorate, will never lose its efficacy, until the last sinner who puts his faith in Him is clean gone over Jordan into the presence of God. Not one child of

God died in the Jordan, and God did not even let them see the water. In crossing the Red Sea they could see the wall of water on either side; but never when they crossed the Jordan, not a trace of it, the whole riverbed was dry. Why?

Did you ever read this, "He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not see judgment, but is passed from death unto life"? You need never see the waters of judgment. I believe it is possible for a child of God, when he crosses the valley of the Shadow of Death, to not even feel the waters. Believers do not die the way they formerly did. Perhaps it is because they do not have the same love for the Lord and the same faith. I remember when they went through the Valley of the Shadow with a shout, and a death-bed was a glorious scene as the child of God went into His presence. Faith determines the depth of the waters, whether it be ankle deep or deeper or dry bed; but God says the waters shall not touch the foot of the children of God as they go through.

We need today a new vision of Christ as our Saviour who saves us so completely from sin that not one particle of the waters of judgment will ever touch the feet of the sons of God, and every one that puts his faith in God's Ark is going over.

When the Children of Israel had passed through the Jordan Valley God said, "Put twelve stones there as a memorial", that is a memorial that you have passed through the River of Death.

In the death of Christ, beloved, we died, we went through spiritual death with Him and have come out on the other side, on the resurrection side. God wants us to put a tomb-stone in the Valley of Jordan, for now we live under Grace and not under Law and in the old nature.

II. The Ark Standing between Cursing and Blessing—Christ the World's Divider

Another scene in which the Ark played a part was when it was placed between Mount Ebal, the Mount of Cursing, where stood half of the people of God, and Mount Gerizim, the Mount of Blessing, with the remnant of the Israelites. Then were pronounced on one side, the curses which would come upon the people of God if they broke His Law, and on the other side were pronounced the blessings in store for those who obeyed God; and the Ark stood between.

Do you know what that reminds me of? Of the Cross of the Lord Jesus Christ. On the one side of the Cross was cursing, and on the other side of the Cross blessing and salvation.

In the world today we are all separated by denominational names, but not in God's sight. He will never ask you whether you are a Baptist or a Presbyterian, but He will ask you when you come before Him, on which side of the Cross you are, the side of cursing or the side of salvation. Christ, as the separating Ark, is between the Mount of Cursing and the Mount of Blessing, and you are on one side or on the other.

The Word of God is simple, and if you take that as a test you will not say, "I have been a good person, and have done thus and so: I was raised in a Christian home, a member of the Christian Church." That does not count with God. Which side of the cross are you? is the question He is asking. Have you put your faith in that Saviour? Do you know you are born again?

III. The Ark in the Camp—Christ the Center.

God said that the Ark was to go before the people of Israel when they were marching, but when they camped it was to rest in the center. On one side were three tribes, at the front were three tribes, at the rear were three tribes, and on the other side three tribes. Why? So that the Ark would be accessible to every tribe equally.

If there is one thing that has brought a curse it is this, that the people of God have been occupied with a lot of things other than the Ark. Suppose the people of Israel had been occupied with Moses and Aaron and were glorying in the fact that they had such leaders and neglected the Ark. Would this not have been a curse?

Notice the scene on the Transfiguration Mount. There is Peter, a godly Jew. He saw the man beloved of every Jew, Moses, the great Teacher of Israel. Then he saw the great Prophet, Elijah, and his soul thrilled, as he saw that mighty Prophet of God. There was Jesus in the midst. Peter wanted to build a tabernacle for each one. What did God do? He took Moses away, and He took Elijah away, and said, "This is My beloved Son; hear ye Him". "My Son is the only One that I want My people to see," was the thought of God. You may glory in a teacher. Many people of God are drawn to a man who has a message from God, and they see the man and miss Christ. He may be a prophet of God who has a message from God, and the Word of power; but in looking at the man the people miss the blessing of the Lord Jesus. That is why we have so many names and are splitting up into factions, we have missed Christ who is the center of God's people. I do not say we can stop having denominations; we cannot. Even those who try to stop it form others. But we can ignore the difference in names and be occupied with the glorious Lord Jesus, who is our Center.

You remember what God says in the Book of Revelation of Him who walketh **in the midst** of the Seven Golden Candlesticks. Christ's place is right in the center. He is to be **First**, and He is to be **Last**, and He is to be everything to the people of God.

I wonder whether you today have your eyes on the preacher. If so, you had better take them off. God's place for Christ is in the midst of His people, absolutely in the center, and no man has any right to that place.

Look at that beautiful scene where Mary comes into the Temple with that little Babe. The dear old white-haired, white-bearded Simeon, has been waiting to see the salvation of God. They come in, and he takes the little Babe into his arms and blesses **them**. Did you ever notice that the Spirit of God is careful to say that he blessed **them** and not the Babe? Why did he not bless the Babe? He had no right to, even though it was a little infant in its mother's arms, for that Babe was to be a blessing to him and the one by whom all the ends of the earth were to be blessed. He blessed **them**, but the Babe was in the center.

Matthew says that the young Child was there, with Mary, His Mother. Did you ever see a young child bring his mother along? No, but Christ was there with His mother,—He was the Center. Let me ask you in a plain, practical way, "Is Christ the Center of your Church? Is the Lord Jesus the Center?" If He is, then there is blessing.

Paul said, "Some say, I am of Paul: and some, I am of Apollos: and some, I am better than you, I am of Christ." "The Church of Christ", one group of believers calls itself, while another tries to go one better and calls itself the "Church of God". "What?" Paul asks, "was Paul crucified for you"? Christ is your Center, not Paul nor Apollos nor anybody else. Christ is to be the Center of everything.

The day is fast approaching, even upon us, when we are going to lose sight of a lot of little petty things that divide us, and we are going to see that the Lord Jesus is the great need of our hearts and lives, and we are going to make Him the Center.

In a marvelous painting of the Lord's Table, the artist had the Apostles sitting around the Lord Jesus at the table of the Lord. He called in a critical friend and asked him to examine the picture. He inquired, "What do you think is done the best in that picture?" "I think I never saw so perfect a cup," replied the critic; "it is wonderful in its proportions and in its color and shading."

The great painter took his brush and deliberately painted out that perfect cup, as he said, "No, I want the best to be the Saviour; He is to be the Center of that picture, and nothing else." That was a lovely spirit, to want the face of the Lord Jesus to be the Center.

Tennyson was once asked by a friend, as they were walking through a garden, "What is your thought of Christ?" He replied: "Christ is to me what the sunshine and the rain are to that violet; He is everything; I live by Him; I live in Him; He is my sunshine, my food, my rain." May the Lord grant that we may

not only know Christ as Saviour, but may we know Him as the Center about which we live day by day and hour by hour.

IV. The Ark with the Enemy—Christ the Victor.

We also find the Ark in the hands of its enemies. The day came when Israel thought it would gain glory through the Ark. Like many churches today, they have gone out to fight a battle for the Lord, but God is not with them in it. There is a lot of fighting and a lot of preaching, but mighty little work being done for God in the way of conviction and soul-saving. Israel was being defeated, and said, "We have got to have the Ark in battle." They took it out of its proper place in the Tabernacle of the Lord, and took it to Battle. They had forgotten about it, over in Shiloh, as long as they were having their own way.

Is not that like you? You forget Christ and do not care about Him until overwhelming trouble comes upon you and you call upon the Lord to help. Do you think you can command God that way? Israel could not. They gave a great shout when the Ark came into the camp. They could shout as much as they wanted to, but God was not there. Then the Ark was taken. Think of it? Is it possible that the Ark, the symbol of God's presence can be taken by its enemies?

The people gave a shout as they saw Christ sitting upon a colt. He had come to bring salvation, if they had only received Him. But the shout did not mean anything to them. In a few hours He was in the hands of His enemies, the chief priests and the Pharisees.

Do you remember how that Ark passed to and fro, and boils and blains, and sickness broke out as they passed it on, judgment following it wherever it went? Pilate stood before that Ark of the Lord and his wife sent her warnings to him, and he passed it on to Herod. Herod was afraid and passed it back to Pilate. Pilate tried to pass it over to the people. The people said, "No, you put Him to death." Every one that had a part in the crucifixion in due time suffered at God's hands.

That Ark was indestructible. Israel could not take care of it, but God was taking care of it. Finally they put it in the House of Dagon, the god representing the devil. When Christ surrendered Himself into the hands of the power of men and the powers of darkness on that Cross of Calvary, He was put side by side with the very Prince of Darkness, and He was left alone in that darkness. Do you remember the scene the next morning when they came to the House of Dagon? They found Dagon down on his face with his head cut off and his hands cut off. He was prostrate before the Ark of the Covenant.

I do not know whether that means anything to you, but it does to me. For in that lone night on Calvary, when Christ was in the midst of His enemies, and all alone, we read that He spoiled principalities and powers and made a show of them openly—took off their hands, their power to fight and to work. What does it mean by spoiling principalities and powers? He took away their armour, the sword out of their hands, and they were helpless. The head was cut off, for the serpent's head was bruised at Calvary.

The morning came, and showed that in the darkness Dagon had been defeated and was prostrate before the Ark of the Lord. That night when the Ark passed through the hands of death on the Cross, and through the darkness of the tomb, was followed by the morning light, revealing the fact that in the darkness there had been a great victory when the powers of darkness had been overthrown.

They stuck Dagon up again. A lot of folks do that today. In spite of the fact that Satan has been defeated by our Lord, instead of enjoying His victory, they put Satan up as if he were so great and so powerful, instead of glorying in the power of our Lord Jesus Christ. Satan is a defeated foe under condemnation. Like a man in prison, God is only letting him go on until the execution of his sentence. Our Lord Jesus said, "Now is the judgment of this world. Now is the Prince of this world cast out."

You say, "The judgment of the world is going to be at the Great White Throne"? But it is on now, "Now is the judgment of this world". Why? Do you not see that the Prince of this world is judged, that the devil is a vanquished foe, and that everyone who trusts him is on his way to defeat also? The world is judged when its prince is judged, and the ones who are following him are going on in judgment. I can say to everyone in my presence: if you are in line with the devil, on his side, you are on your way to judgment, because he has already been judged, "Now is the judgment of this world".

I have seen the Ark being carried among the enemies of the Lord. I remember preaching on the banks of a river in Africa, in a village of raw heathen who had never seen a white man nor heard the Gospel. They gathered, and a woman with a babe on her back was there shaking with demon possession, as in the time of the Lord. Her body just twisted and writhed. I have often been a bit suspicious that when some folks writhe on the floor today in a modern sect, it is through the same power as that connected with the religion of Africa. As we began to sing and to talk about the Name of Jesus she became as still as the babe on her back. Demons have to flee at the Name of Jesus. When you take the Lord into your heart the enemies have to fall. Do not be alarmed if it looks as though the powers of darkness were going to overcome the people of God,—they are on their way to the pit. When they took the Lord Jesus to the Cross and He was seemingly defeated by the devil, it became the greatest defeat Satan ever experienced.

Let the powers of darkness arise and overcome the people of God; but they are on their way to the greatest defeat they are ever to have, for out of their greatest victory the Lord can bring their greatest defeat.

V. The Ark in the Home—Christ the Host.

When the Ark came back to Israel they did not put it over there in the beautiful tabernacle of the Lord; nobody wanted it, and they were all afraid of it. They took it into the home of Obed-Edom, and when the Ark was in that home God blessed and prospered it so much that David finally wanted to bring it back into the house of the Lord. Do you catch the thought of it? That Ark that was once behind a thick vail, so infinitely holy that only God could look upon it, and the High Priest once a year; now, that Ark upon which everyone looked with awe, that same Ark was right in the home of a humble follower of God.

Do you know this: the Lord Jesus, the very holiness of God, the Ark of the Lord, can come right into your home and mine, and He can dwell in our hearts. And just as God blessed the home of Obed-Edom when that Ark was present, God will bless every home where Christ is the Center, where He is worshipped and has right of way.

There is a beautiful sentence in the Bible, "The Church that is in thine house." Did you ever have a church in your house? Do you know what the Lord says? "Where two or three are gathered together in My Name there am I in the midst". And if a godly husband and wife have been married in the Name of the Lord and are keeping their home in His Name, He is in the midst, and that is the Church, and people ought to come in and find a blessing right in that home. God says in Isaiah, chapter 4, that the day is coming when upon every dwelling place in Zion shall rest the Shekinah Glory of the Lord. In that day that is coming for Israel God will not be so holy that He will have to dwell apart from a sinful people, in the Temple, but He can dwell in their homes and with every Israelite in Zion.

For us who are children of God, God says, "I am willing to dwell in your home, to stay there and bless you and bless your home." I heard Dr. Torrey say regarding the power of having the Ark in the home, that as a lad he was brought up in a strict home. He said, "In that home we had family prayers and were taught the right way, taught to pray every night. When I left home and went through all sorts of infidel schools, living a life of sin, I never remember a night when I did not pray and read my Bible except one when I was too drunk to do so." Think of that,—the power of a godly home so strong in a young fellow's life

(Continued on page 10.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

WHY ALL MEN WILL YET BOW TO THE JEW

PASTOR WILLIAM LAMB, *of Sydney, Australia*

(Sermon preached at the Oaklands Bible Conference, Hamilton, Ont., August 14th, 1927. Stenographically reported.)

There is a peculiar emphasis to be laid upon the subject of the Jew in these wonderful times unto which we have come. And because of that I am persuaded that never before in all history have men approached so great an universal climax as seems now to be right at hand. So that, I am quite convinced of it, if men could only realize what is behind the strange circumstances now operating in the world everywhere, a great change might easily come into the life of men. For indeed it seems to be the greatest crisis this world has ever seen, or known, or even imagined, that appears right at our very doors. And that terrific climax to which I now refer, is the return of God's blessed Son into this world to set up His Kingdom, His government, His rule upon the earth; so that everywhere the knowledge of the Lord shall cover this old earth as the waters now cover the sea.

To that end is given the universal testimony of the sacred Scriptures Jesus Christ, God's Son, is coming back again. He said He would. God caused His prophets to declare the wonderful fact that He is surely to come again. And quite certain is it that everything now operating in the bewildering circumstances of the world's life plainly indicates that we are rapidly approaching the terrible time of the great event.

Behold the Jew, for long the man of weary, restless foot, homeless, discredited, rejected from amongst men, and even yet out of harmony with the purpose of Jehovah. Also consider the Jew, as he now is preparing himself, unconsciously, for his part in the great and wonderful world climax that is now near at hand. God, thousands of years ago, caused it to be written of His ancient race of people: "Ye are My witnesses". And no matter what condition the Jews have been in through any age, or in any generation, in that precise condition they were witnesses unto the fact of God, and also in regard to the certainty of the Divine judgments.

The Zionist Movement

I remember, years ago, listening to the chief Rabbi of the British Empire, addressing a great throng of Jews in my own home city; and well do I recall the enthusiasm, the excitement and even intensity of passion that was aroused among those Jews as their Rabbi showed to them the marvelous history through which they had come. And, as he unfolded to them how empire after empire had come into being and ultimately risen to a might and magnificence that dominated the whole earth, they were wonderfully moved. "But," he asked, "where are they now—those great empires that once filled the world? They cannot be anywhere found. On the other hand, our forefathers for long ages have been a despised, broken, desolate people; our nation has really been buried deep among the nations. But notwithstanding the horror and suffering of those past days, we still remain, we continue, and we are truly a stronger people today than ever we were. Why is that?"

The assembled Jews listened eagerly for the preacher's reply. "It is because of the faith we have had in the one God, the only God. It is your faith in Jehovah that has preserved you as a race through long, desolating and fearful experiences, while the great nations and empires of antiquity which worshipped gods many and had set up many idols many have passed right away; but Israel's worship of one God has kept Israel alive as a distinct nation down to this very day."

And Israel has been kept alive for the carrying through of a mighty, Divine purpose. Men have ever despised the Jew. I have been much surprised to hear even truly Christian people speak slightingly of the returned Jews over yonder in Palestine. In my hearing would suggestions be made in regard to the Jew, as to his shrewdness and tricks in his business deals. But there is something that is not always remembered, and that is that this kind of Jew is largely as the world has made him. And there is also a notable fact that should never be forgotten. It is that while God said the Jew had to be punished for his sin and for his forgetfulness of God, yet has it also been as clearly said that the nations who punish the Jew and who go beyond the Divine purpose in doing it, will the Lord punish because of their harshness towards His covenant people.

The Jew is to be Divinely judged and wonderfully changed. Here is the declaration of God's blessed Word: "For the Lord hath turned away the excellency of Jacob, as the excellency of Israel" *(Nah. 2:2)*. Mark the name "Jacob"—the Jew, and "Israel"—meaning "a Prince with God". Thus it is that God here makes the fact known that He is to turn the Jew from being Jacob into the very excellency of Israel; so that the Jewish nation is yet to come into such harmony with the eternal purpose of God that it will yet be found at the head of all nations, and exercising an universal governmental authority. That is the precise testimony of God's Word. It says that the Lord will turn again the excellency of Jacob as the excellency of Israel, "For the emptiers have emptied them out", i. e., the nations have taken them up and shaken them out and made them as they are now. Yes, "The emptiers have emptied them out, and marred their vine branches". That indeed is the solemn declaration of God's Word.

A Familiar Signal

And here it is that we see the Bible to be truly the most up-to-date Book in the world. For in connection with Israel's restoration, the Prophet tells how: "The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings" *(Nah. 2:4)*. That is to be in the actual day of preparation. Thus it is affirmed that in the day of Jehovah's preparation to change Jacob into Israel nationally, the **chariots** shall be as flaming torches, shall **rage** in the streets, shall justle one against another in the broad ways, seeming like torches, and shall be seen running like the lightnings. When that is happening, that will be the very day of God's preparation for the changing of Jacob into Israel. A nation then is to be born in a day.

Here is what God makes known as to what then is to be: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" *(Is. 60:12)*. These words were not spoken with reference to the Church (the true Church needs no such service from the nations); but these words were spoken in regard to God's earthly people, Israel, and they mean that the nation and kingdom that will not serve Israel, in that coming day, shall cease to be: they shall be destroyed.

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet" *(Is. 60:14)*. That is, the sons of those nations who formerly afflicted Israel, shall then come bending before that very people, in the wonderful time that is now drawing very near.

God's Purpose

Now the question immediately arises, as to why the Great God has foretold this so wonderful program in regard to this strange people—the most unique race of people indeed, of all earth's nations, and truly, the most difficult to understand. Why has God made such declaration in regard to just this people? I want the answer to this question to be seen as it is found in God's own Word.

In the Epistle to the Romans, when the question is raised, "Who are the Israelites"? Paul says of them that they are "Those to whom pertaineth the adoption and the glory, and the covenants and the giving of the Law, and the service of God and the prom-

ises". But that is not all, for the Apostle continues, "Whose are the fathers, and of whom, as concerning the flesh, Christ came who is over all, God blessed for ever". That, then, is the testimony of the New Testament in regard to the people of Israel. That is the Divine declaration regarding the Jew and his standing and his relationship to the great God and the ultimate accomplishment and certain achievement of all the glorious, Divine purposes made known in regard to this strange people.

For the Bible makes clearly known that the eternal Deity has a great plan that is yet surely to be worked out in the experience of this sad old world. The human race is not to be forever living out its life under the darkness and shadow of death, and forever dominated by the spiritual powers of darkness and sin. The day is surely coming when the whole earth is to be filled with the knowledge of the Lord, and it is when the earth is filled with the knowledge of the Lord and of His salvation that the Jews are to find themselves at the head and not at the tail of nations which for long centuries afflicted them; and then it is that the sons of those very nations will be glad for the honor and the privilege of serving them.

But to understand all that this means, we have to go right back to the beginning of God's Word. In Deuteronomy 32:8 it is said: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance". So this people is seen to have been in the heart of God from the beginning of everything. To God the Jews were to be a kingdom of priests, and to lead all other nations to God.

The Father of the Hebrews

If we look into the 12th chapter of Genesis we can there discover the Divine purpose in regard to this unique people: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee". What a strange commission was here proposed! What a hard thing to be done! Think of Abram's city and of Abram's people at that time. See those beautiful palaces, those magnificent temples, that marvelous civilization everywhere operating in that city where Abram then lived. God comes to that man, Abram, away yonder, in that city of Ur of the Chaldees, beyond the Euphrates, and says, "Come, leave your home; leave your people; leave everything and come with Me into a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed".

Here was to be the great culminating purpose of God in calling Abram—"In thee shall all families of the earth be blessed". That was the declaration of Eternal Beneficence; that was the revelation of the ultimate, Almighty purpose in regard to this world. It has been, from the beginning, God's intention and God's great blessed intention that every family of the earth shall be blessed in Abraham.

I know how men have been bewildered and perplexed in regard to what is here said. It has indeed been taught that this universal blessing was to be realized and fully experienced through the preaching of the Gospel of God's grace. And the preaching of the Divine Gospel has always, indeed, brought marvelous consolation and blessing and power into the world; but the preaching of the Gospel has never yet brought blessing unto all the families of the earth. There are, at least eight hundred million persons now on this earth who have not once heard the name of Jesus Christ. There are untold millions of those who have heard the Blessed Name who now are turning a deaf ear to every Gospel appeal. And as the days pass, and as the world goes on into its old age, the awful, terrific fact is being forced home to the consciousness of thoughtful men and women everywhere, that the day Divinely foretold is now here, when the world is turning away from God and the Gospel; and doors that once stood open wide, through which the Gospel might have been taken, are now being closed in the very faces of those who fain would enter with God's message. And even in the very center of Christendom, men turning away their ears from the truth, are being turned unto fables, the most absurd of religions. The preachers, having failed to preach the Word of God, are now often found preaching things that have not the least relationship to the Divine Gospel; while, as the time goes on, there seems less and less possibility that after nearly two thousand years of Gospel ministry the nations of the earth are to enter blessedness in this way. Still, the declaration of God is sure and unconditional; the thing is yet to be.

"Thy Kingdom Come"

Here is a Divine promise that cannot be broken: "In thee (that is, in Abraham, and by Abraham's seed) shall all families of the earth be blessed". It surely means that every family of the human race is yet to come into the blessedness of the Kingdom of Heaven. But the time of it only can be when that Kingdom has come and is set up—as it will be—right over this earth.

Most of us have been accustomed to say over and over again, in what we call the Lord's Prayer; "Our Father, which art in Heaven, hallowed be Thy name, Thy Kingdom come". For nineteen hundred years Christian people have been saying that very prayer, "Thy Kingdom come". And why did they pray thus? Because some man sat down and wrote it out for them, or because it was of such beauty in its expression? No! It was only because the Son of God, when here on this earth nineteen hundred years ago, projected these petitions right into the consciousness of the Christian Church. He gave the very words. It was He who taught His followers to say, "Thy Kingdom come; Thy will be done on earth as it is being done in Heaven". Think of that! There is not a portion of Heaven's vast regions where the will of God is not being done in absolute holiness and perfection. And the prayer which the Son of God taught His followers to pray, was that the will of God should yet be done as perfectly everywhere on this earth as it is now being done in Heaven.

Now the Lord never once taught His people to offer a prayer that is not certain of being fulfilled. The day is surely yet to be when the holy and blessed will of God will yet be done on every part of this great old world of ours, just as it is now being done in yonder Heaven. But that only is when every family of the earth has come to be blessed in Abraham, when the kingdom of the heavens is here.

The Land of Promise

When we look into the 13th chapter of Genesis, we there behold Abram as he stands on the covenant land. It was my happy privilege recently to stand there, also. Abram permitted Lot to have the first choice in regard to this land. Lot had set his heart on the best of it. But the Lord immediately revealed Himself unto His servant, Abram, after Lot was separated from him. Lot had indeed chosen for himself a land that was said to be as beautiful then as is the garden of God. And yet, the land of that choice can now be said to be as desolate as are the regions of eternal blackness. Standing there, by the waters of the Dead Sea, and looking around at that awful scene of desolation and death, one could not help but think that surely this land is now under a curse. And there I remembered that this was the land that once was as the Garden of the Lord, so that selfishly Lot chose it for himself. But he and the people of Sodom and Gomorrah did surely come to be under the judgment of Almighty God. Hence the awful scene of desolation.

A Perpetual Inheritance

But after Lot had made his choice, the Lord hurried down to Abram, His servant, saying, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever". That land thus came under the blessed covenant of God, and that is why that very land

has been called "Holy" by the nations through the long centuries since.

The Lord God hastened down that He might assure Abram that the land was his and would for ever belong to his seed as a perpetual inheritance. And it was in order that there should never be any question regarding the extent and the area of that land thus solemnly covenanted to be in the everlasting possession of Abram and his seed, that shortly afterwards God appeared to Abram when he was offering sacrifice. Here is the record of what then happened. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, **from the river of Egypt unto the great river, the river Euphrates"** *(Gen. 15:17, 18)*. Thus was Divinely given, in clear geographical expression, the description of this whole land which for ever would belong to Abram's seed. No man can dispute it, every foot of that vast area, from the river of Egypt, from the shores of the Mediterranean Sea, out yonder to that great river, the river Euphrates, belongs to the descendants of Abraham; for the Creator, the God who made this world, has willed and decided that thus should it be.

(To be continued.)

VOLUNTARY POVERTY IS THE WITNESS OF THE VICTORY OF LOVE

Is it a mere chance that the birth of the Son of God took place amidst extremest distress and poverty? Was it a chance that the Son of the Highest dying, had not where to lay His head, naked, bleeding hanging between heaven and earth? The beginning and the end of His earthly career were passed in the midst of the most utter and bitter poverty. He further voluntarily denied Himself a home and all the amenities and comforts of life. For three years He wandered under oriental conditions, with all that that implies of weariness, heat, dust, lack of shelter, thirst. Thrown on the benevolence and kindliness of others, He never asked an alms. Exposed to rebuffs and rough handling, He never defended Himself, nor insisted on His rights. Yet He was everywhere content, always ready to help and to be every man's servant. So passed the great Homeless One, the Poorest of the Poor, across this earth, and He said, "Follow Me".

The Rich Young Ruler failed to understand Him; and who understands Him today? It is easy to be a Christian with an expectation of heaven, who at the same time holds fast to the good things of this life, who enjoys and adds to his possessions, who only gives out of his superfluity what costs him nothing and satisfies his self-love and the claims of life.

Poverty, to be without possessions, seems to most people the greatest misfortune of life, since money and property are the key to the possibilities of life and the door to influence and power. Only few understand the secret of voluntary poverty, and all that it means for the inner life and the service of the Kingdom of God. Freedom, power, independence—these are the three essentials for an apostolic life of service, and they can only be had along the pathway of voluntary poverty. Paul, the unwearied messenger of the Gospel is unthinkable without voluntary poverty. Francis of Assisi only by this means could win the influence which he did and be of significance for all times. Terstegen's life, lived in complete poverty, gave a mightier testimony than his words, and bestowed upon him power and influence. Sundar Singh, the young Hindoo in beggar's garb, the great apostle and disciple of our day, could only through complete renunciation of gold and goods walk so exactly in the footsteps of his Master, and make his life one conscience-arousing sermon. The cost is not too high. The man who surrenders all has nothing more to lose; he can only gain. Independent of the ties of earthly rank, of family and of custom, the "poor" man is free for the business of the Kingdom of Heaven, and the needs of mankind, to which he offers himself as a willing servant and burden-bearer. Probably voluntary poverty, which Jesus commanded and taught by His life from the manger to the cross, is the particular trait of His life and character which is least often desired and seized upon as a thing to be initiated. If only there were more genuine apostolic life in our days, the Gospel would bring forth more fruit and be more impressive in the world. Voluntary poverty is a witness of the victory of the spirit over visible, material things, of the victory of love over self-seeking and selfishness, of freedom from, and independence of, all the customs and conditions of earthly life.

Not every disciple of Jesus can outwardly tread this path. But the man who can and who knows himself called thereto, must respond. His life will become a fount of blessing for many. But every Christian must possess the inner attitude of voluntary poverty, because such is indispensable for a heavenly walk and fruitful life. The powerlessness and fruitlessness of so many believing Christians are at least partly to be traced to the lack of this attitude. How much time, how much money, would be at the disposal of the interests of the Kingdom of Heaven if men and women who profess the discipleship of Jesus did not find, or believe they found, so much necessary for their own need. How much inner sighing there is for freedom in the service of the Lord, but the price is too high. Prejudices of class and worldly considerations hinder a purposeful sacrificial placing of the whole personality at the disposal of God for the salvation of men. The best intentions and most ardent desires for a useful and fruitful life often make shipwreck on trifles and pettinesses. Such is the tragedy, such the shame, in the Church of God. When a man frees himself from imported prejudices and personal claims, then a fount of blessing wells up, and life takes on a new value, a new content.

I know of a mother of a family, who belongs to the poor and yet "who makes many rich" *(II Cor. 6:10)*. She could not give, toil, achieve so much, did she not sacrifice the hours of sleep. As early as five o'clock she begins her great task of cleaning the office-rooms of a bank. So she earns, by the labour of her hands, means to carry out her deeds of love and to abound in well-doing, without stinting her family, to which during the day her time and strength belong. In America there lives a man who performs an exceptional work for the salvation and elevation of his fellow men. His motto is, "Packing pork to pay expenses." Thank God, many who have adopted voluntary poverty are known to me, through whose lives there floods a still stream of grace, who always have something over for others, but never for themselves; who renounce everything, in order to be everything to others.

But how many there are also who fail to see the beauty and the wealth of such a life. During the Christmas season they stand stirred and wondering before the Babe in the Manger, of whom the word is written: "Who for our sakes became poor that we through His poverty might be rich", and yet they do not understand, that their own life, lived according to this law of love and of sacrifice, could become a source of wealth for others. "I have given you an example that ye should do as I have done unto you". "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple". Who is sufficient for these things?

The Manger shows us the beginning; the Cross the end. And Jesus says: "Follow Me".—*Translated from the Book, "Kleine Tropfen Aus Dem Lebenstrom" by Sister Eva. Translator is Professor Pilcher of Wycliffe College, Toronto.*

THE ACHIEVEMENTS OF FAITH

Moral heroism has roots in strong faith. This is strikingly illustrated in that galaxy of heroic deeds wrought through faith recorded in the 11th chapter of Hebrews. The 1st chapter of Joshua abounds with exhortations to be of good courage. Men who believe tremendously usually work mightily, and things are brought to pass. They may be long waiting, but the fruitage is sure to come. The prospects are always as bright as the promise of God. "The Record of Christian Work" says:

Robert Morrison, the first Protestant missionary to China,

died strong in the faith that that country would become Christian. Yet he labored there for twenty-seven years, fighting against hatred, opposition and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

"I do not know the word 'discouragement'," said Rev. John Scudder. "I long ago erased it from my vocabulary."

"I do not want your pity, dear friends in the home land," wrote a missionary from Zululand, "for I am in the tip-top field of the world."

"My soul, wait thou only upon God; for my expectation is from Him", wrote Gardner upon a rock on the coast of Terre del Fuego, just before death by starvation.

"We missionaries have put in all we have got here," said Rockwell Clancy, of India, to a magazine correspondent. "We are here for life; we are at work and we are happy."

A Christian worker once said: "The lessons I learned from lives of missionaries are valuable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of consecrated forceps and the preaching of Jesus; Paton, of the New Hebrides, how holy a passion of love for souls; Andrew Murray and George Muller, that prayer availeth; Sheldon Jackson and Edgerton Young, that the frozen North cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work there. The fever heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the home land."—*Publisher Unknown.*

TAKE "SOMETHING STRONG"

By Chas. F. Reitzel, *Bible Teacher, Altoona, Pa.*

History repeats itself. Man's acts in each generation are simply duplicates of his acts in the preceding generation. The various characters that Christ met in His day are being dramatized and played over and over again by willing subjects on the stage of life. But what kind of characters are **we** playing? Something strong and noble? Perhaps so; perchance not. A lady desiring lessons in advanced elocution came to Dr. Byron King one day and after making known her mission, added: "Mr. King, I would like to act. I want something that is strong, very strong; something that is strong and powerful." Lady Macbeth was suggested, but it was "not strong;" it was not thrilling. Juliet was suggested, but Juliet was thought to be a very simple character. Nothing but "something strong and powerful" would satisfy her.

Yet unconsciously and voluntarily men and women everywhere on the stage of life are taking characters not as strong as Lady Macbeth or Juliet and are acting them to perfection. Some even willingly assume the role of the "villain." One takes the Pharisee of the temple and acts him with the utmost natural graces, blowing his own trumpet and lauding his own piety. Another takes the "Rich Fool" and plays him to perfection. Down go the barns; up go the larger ones; then the life of ease. Then in the last act God enters and says, "Thou fool, this night thy soul shall be required of thee". Others play the pouting brother in the parable of the Prodigal. A sinner returns; the minister and a few members make "merry;" the old grouches hear of it and pout and stay away from church. They will "not go in." And strange that so many take the low and vicious or the weakest of the weak. Perhaps they could not represent anything better or stronger.

It doesn't pay to take something weak. Life is too short. Take something strong, brother, take something **very** strong. Don't play Alexander, the coppersmith. He is sure to do "much evil". The Lord will reward according to your works. Don't play a Demas, who turned back to the world. "If any man draw back, my soul shall have no pleasure in him". Don't take the weak and vacillating Pilate. He tried to please both God and man and failed in both. "If I yet pleased men, I should not be the servant of Christ". And, above all, don't take a Judas. Nothing so sordid as that. He went to his "own place". If you want something strong, something very strong and powerful, take Christ. He was the character of Paul's life. Says the Apostle, "For to me to live is Christ".

Note.—The above article, with nine others, appears as supplemental material in the enlarged, second edition of Mr. Reitzel's "Parable of the Leaven," which has just come from the press. The price of the new edition is 20 cents.

THANKFUL FOR SAINTS

Paul wished that thanks might be given on his "behalf," because of the gifts brought to them *(II Cor. 1:11)*. In short he lived and served in such a manner that people had an occasion to thank God that he had lived. Millions have thanked God for his wonderful life of self-sacrifice and fervent love.

We heard a minister thank God for the ministry and writings of G. D. Watson. When people gather round our graves, if we depart before Jesus comes, will their hearts go up to God in gratitude? Thank God for every true saint that has touched our lives.—*Evangelical Visitor.*

THE NEED OF THE CHURCH

(Continued from page 6.)

that even when living in sin he had to read the Word of God and pray.

Fifteen years afterward his brother was saved, and he said, "Charlie, I want to ask you this question: was there ever a night when you did not read a chapter of the Bible and pray?" "Archie," he answered, "there never was a night, even when in sin, that I did not take my Bible and read it and pray. I could not get away from it." O friends, what an anchorage it is to our boys and girls when there is a church in the home, where they are taught to pray and to read God's Word, where the Ark of the Lord is present and God's blessing upon lives and upon homes!

May God grant that these four things may be true in our lives —that Jesus may be a real Saviour; that He may be our Center; that His Ark may be in our homes; and that we may be holy; and that as we fight the battles of the Lord we may see the Ark in glorious victory as the powers of darkness fail; and in our homes may we have the glory of God, and the joy and peace, and blessing and power of His Presence!

PRIMEVAL GLORY AND DEITY OF CHRIST

(Continued from page 3.)

1:1 will never question the Deity of the Lord Jesus Christ. God hath declared it, why should men reason? Those who believe the very first verse of John's Gospel can not fellowship with those who deny the Deity of Christ.

The late William Greenfield, it is said, was once in company, at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following, among other questions: "Can you give me the reason why Jesus Christ is called the Word? What is meant by the Word? It is a curious term." Mr. Greenfield, unconscious of the motive of the skeptical principles of the inquirer, replied with the mild simplicity and decision by which his character was marked, "I suppose, as words are the medium of communication between us, the term is used in Sacred Scriptures to demonstrate that **He** is the only medium between God and man; I know no other reason." The deist's mouth was shut. We thank God that our Lord Jesus Christ came into the world in incarnation to give us a revelation of the Father, God; that is, to give us an exegesis of God or, to reveal Him in terms of human life; that as many as believe on Him as "The Christ, the Son of God may have eternal life" *(John 20:31)*.

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society; the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

A WORD FROM JOHN KOVALCHUCK

Luniniec, Polesie, Poland, Oct. 14, 1927.

DEAR FRIENDS:

Your letter of September 14th received. Thank you very much for your regular help. You will note that we have moved to our provincial city of Luniniec, which will make a good center for our work. Our greatest need now is a meeting hall. We meet in a very small private house. Many would like to come to our meetings, but have no room for them. May the dear Lord help us to solve this difficult problem. We are endeavoring to reach many surrounding towns and villages. Sincerely yours, J. KOVALCHUCK.

WORKERS IN CZECHOSLOVAKIA ENCOURAGED

The following extract from a communication to Miss Margaret Griffith by Miss Edna Kauffman, is both interesting and encouraging. We are greatly rejoiced to know that the efforts of our dear co-workers in this trying field are being richly blessed of the Lord. Let us continue to stand with them in earnest prayer and to faithfully support them with our means, that they may be enabled to press forward unhindered and that still greater blessing may come to them.—*Editor.*

Last evening we again visited the middle-aged couple of whom I wrote. They are standing alone, yet their courage is good and they purpose to be true to the Lord in spite of persecution. Four weeks ago Miss Hollas and I had a prayer meeting with them. Mr. Lukesh had been called to Prague, and was absent from Monday until Thursday. I therefore had the responsibility of the German meetings. The Lord wonderfully helped me, and there was a good atmosphere. I was told later that they understood my German quite well.

The elderly woman of whom I spoke in my last letter, has gone on. I visit her weekly, and have had the joy of leading her to Christ. She wanted to put away the images, but her daughters were not willing; so she is waiting. She has not given her testimony in public, but has spoken of her salvation to one of her daughters. The other, noticing a change, asked what it meant. One proof of her salvation is her deep interest in the Bible and in spiritual books. One which she enjoys is "Abiding in Christ." She used to go to church daily, but found no satisfaction, and says, "Now I never go to the church, but to the mission, and I have the presence of the Lord with me daily. In what darkness I would now be if you and Mr. Lukesh had not come. How happy I am to have found my Lord!"

I have had interesting talks with a number of other women. One of them claims to have found peace, and there is the fruit of a changed life apparent. Once as I was telling her the way of salvation, that she must be willing to give up all sins, and to take Christ as her Saviour, relying on His promises, she replied that she had given up everything. She told me later that after I left she remembered that she had not given up all, and knew that she had told a lie. This drove her to the Lord in earnest, and she found peace. She has a little girl of four, and lives with her parents. Her husband left her, in order to escape from the hands of the government because of some misdeed. She has told him of her salvation. He wants her to join him in Russia. Let us ask that God's will may be done. She is witnessing in her home.

We praise God for these souls who are seeking to win others. The work among women in Europe is ripe unto harvest, but the workers are few. Pray for all who hear the Gospel, and that more may hear speedily.

I also ask prayer for six young women who are now studying languages and looking to the Lord for His field of service in Europe. One of these was an actress, who longs to minister to fallen girls. Another is a kindergartner and singer; the third a personal worker, and the others have experience in various lines of mission work, as well as in Bible training. All of them know German quite well. They must learn Yiddish, which is easy to acquire when one has German, and also the language of the country in which they work. Do pray earnestly for the long neglected work among the women and children.

AN EARNEST APPEAL

Brother Kovalchuck forwards a copy of a letter from a brother whose picture recently appeared in the "European Harvest Field", of whom it is said: "This brother is a good and sincere worker. He is a great help to me in the Lord's work. I wish we could help him some and thus give him more chance to do the Lord's work in this very needy field." Will some one volunteer to undertake the support of this worker? Or why not several parties contribute about $10.00 per month each? Let us hear from you.—*Editor.*

DEAR BROTHER AND SISTER:

Grace be unto you, and peace, from God the Father and our Lord Jesus Christ. We are waiting for your coming to Luniniec, and feeling lonesome without you. Come, and we shall try to find a house for you to live in. The Lord will provide this. You and your wife are needed here very much. Our vision is becoming more and more clear every day, that you should be here permanently. The Lord wonderfully sent you here in answer to our prayer, and He

BAPTISMAL SERVICE CONDUCTED BY BROTHER J. KOVALCHUCK IN POLAND

shall also care for your arrangements. You will be more useful here for His glory. The revival is being felt even among the Jews. I have some literature in the Jewish language, for distribution. They read it with great interest.

I am very much tied now every day making hay and harvesting rye, while at the same time the Lord's harvest is left without workers, though the need is great. The ripe ears are getting dry; the wind is blowing, the cloud is coming, and the danger is nigh.

Your brother, W. GIELEC.

A CALL TO CONCENTRATED, DEFINITE, AND PREVAILING PRAYER FOR POLAND

The following communication from one of the converted priests in Warsaw, stirs our hearts afresh. Miss Margaret Griffith writes that she knows this man has often not known where his next bite of bread would come from, but that he has kept at his work, and that his translations are splendid. Our brother Henry Hellyer speaks of him as one of the most spiritual men in Poland, and says concerning him that he believed it would be a blessed ministry for some one to undertake to back him up for the renting of a Hall for about two meetings a week in Warsaw where three or four hundred people could meet together. The only meeting of such a kind now is one carried on by the Russelites. The believers have no place for a large gathering. This Priest is being used of God now among Polish Christians, and his work should be encouraged. It might be a special ministry for some one to undertake. Who will respond to this opportunity? Send in your gifts and be sure to designate them for this purpose, if you desire that they shall be thus used.—*Editor.*

About a year and half ago I sent my humble greetings to the praying people. Even though I received few replies, nevertheless, some joined with me, and the Lord heard our prayers.

Personally I was greatly blessed. Not so much in my individual

work for the Lord as in my spiritual growth. I am believing that everything I passed through up to this time is only a preparation for fruit bearing in His own time.

In the summer of 1926 I was deeply impressed with Proverbs 29:18, "Where there is no vision, the people perish". I was moved to pray earnestly about a vision for my own people according to the Lord's will. About the same time I was led into a life of deeper prayer. Seeing that I can do but little, and that I am far short of what I am longing to do for the Lord's glory, I was led to commence to do only one thing. I was enabled by the Lord's grace to occupy myself in the ministry of prayer. From that time on my own spiritual life was strengthened, sweet fellowship with the Lord was enjoyed, and His love steadily entered my heart in a remarkable way.

Another peculiar impression on my heart was wrought while reading a book by Gordon Watt, "The Meaning of the Cross". The last sermon was pivotal to me. I meditated on those heart searching words: "These are they which follow the Lamb whithersoever He goeth". I was led again to look into my consecration to the Lord. It was in January, 1921, that I resolved for full-hearted, permanent and entire consecration to Jehovah, the Almighty God of Abraham, Isaac and Jacob. From that time on I endeavored to live a consecrated life, with the Lord's help and blessing. However, notwithstanding my sincere and never revoked consecration, those words, "Follow the Lamb whithersoever He goeth", caused in me for a while something like heart trembling. After a brief time of hesitation, I looked in the Scriptures for proof that this call was really for the present time. I went on my knees and taking the words of Matthew 4:19 and Mark 1:17 as the Lord's sure promise, I prayed, with tears: "Lord, I am ready to follow Thee humbly, wherever the Lamb goes. Grant me, in Thy kindness, the promise to become a fisher of men".

I believe the Lord granted my request. Could He do otherwise? My conversion took place through the reading of John 15:1-6. This was in March, 1915. From that time the Lord gave me a few precious souls; but what is it in view of the perishing millions? I prayed that the Lord would cause a great Gospel movement to take place in Poland, and I gladly offered myself to Him as one of His weak instruments to that end.

I want His will to be done through me, whatever that may be. I do not know how many souls the Lord will give me yet during my earthly life, but I feel that He gave me a new vision about perishing souls, and wants me to win them for Him.

I understand that we must give ourselves first of all to earnest prayer before the Throne of Grace. This is what I am now doing, but is this only my duty? I believe it is the duty of all the Church. I am fulfilling only the Lord's will by calling His people, and especially those who know something about executive, prevailing prayer, in Poland and abroad, to give themselves to earnest prayer for my nation. If the creation of the world may serve as a picture of what is going on in spiritual realms, then there must come the Word of the Lord also for Poland: "Let there be light", before a great movement can begin.

I beg you, brethren and sisters in the Lord, to pray earnestly with me, that the Word of God may be sent out, that souls could be reached and won for Him who is worthy of all praise and glory.

My desire is that a circle of Christian friends as large as possible might hear this call. I beg those who are willing to help me in this, to forward this prayer call to others.

With hearty greetings in the Lord's love.

A. PRZEORSKI, *200 Czerniakowska St. Warsaw, Poland, Europe. October, 1927.*

SPENDING AND BEING SPENT

The following report from Missionary Dobrinin in Finland, is most encouraging to all who have had a part in making his ministry possible. Mr. Dobrinin is a faithful and devoted worker, and it is indeed a great privilege to stand with him in prayer and by our means. May the dear Lord use him greatly to His glory. —*Editor.*

Hummelgatan, Helsingfors, Finland, Oct. 22, 1927.

MY DEAR BRETHREN IN THE LORD:

Again the Lord has graciously given me the opportunity of preaching the Gospel to Russians. I was invited to come to **Reval**, the capital of Esthonia. When the brethren suggested that I preach daily I thought the people might not care to attend so often, but soon found that our small room of the Russian Evangelical Community was daily overcrowded, in spite of the fact that the sessions lasted two to three hours, followed by two hours spent in conversation and prayer. In these consultations every kind of difficulty was revealed,—unbelief, lack of faith, falls, and it was quite evident that a spiritual awakening had followed our visit of last year, which had borne fruit in lives.

Since then Satan has also been working, and some who were spiritually healthy a year ago seem to have slipped into sin, and others have gone backward; but we bear in mind the assurance, "Greater is He that is in you than He that is in the world", and Satan's head is yet to be bruised.

Although the people toil through the day, they continued attending nightly meetings for weeks. Although the Russians are suffering intense poverty, the generosity of the believers is amazing, as they give their last possession to express their appreciation, to the evangelist. One handed me a piece of soap, some brought apples, one brought a pot of cabbage soup, another gave chocolate; and a fisherman brought a box of salted Northern pilchard. To refuse would offend, so all offerings must be accepted.

Although the meetings are extended and taxing, much time must be spent among the people and in the homes. I was entreated to call on an unbelieving husband. I was so tired that I could scarcely keep awake and my tongue felt heavy. The man was a difficult case, having listened to many sermons, but remaining a skeptic. But the Lord came to our aid with new physical and spiritual strength, and after an hour's lively conversation, the expression of the man's face changed, and when I proposed prayer, for the first time he prayed for forgiveness, with tears of repentance, and although he had not appeared to be at all emotional, we rose from our knees and I could kiss him as a brother. The joy of the believing wife and of a "new" home proved a helpful stimulant to my flagging strength. The new convert attended the meetings regularly, with quiet peace evident in his countenance.

We then went to Hummelshoff to the estate of Count E. F. Berg, where meetings were held with Esthonians, attended with much blessing. At Soe meetings were held in a large new church, and at Torvo, to which place we were taken in a carriage. The Esthonian audience was most enthusiastic, urging us to come often. In this place a preacher testified that I had helped to induce the people to build a Baptist Chapel. I did not understand that statement, until I learned that as a result of my visit last year, Brother Berg had been led to give timber, and a large meeting house is now in course of construction. A bit of help in this building project would be greatly appreciated.

Again at Petchori.

This is a purely Russian place, where tens of thousands of Russian peasants, merchants and provincial cultured classes are to be found. When I was here last we could scarcely find a place to lodge, and the population was most antagonistic, because of the behaviour of Adventist preachers and Pentecostalists who had been among them. God gave us victory there, and many urged us to come back again. I learned that after our departure two children, aged fourteen and fifteen, of the person who had made a riot in our meetings, had died, and the people believed it was God's punishment for blasphemy toward the evangelical meetings.

Before coming to Petchori we sent a brother ahead to hire a hall, obtain permission of the local authorities for a meeting, and to advertise the coming of myself and an old brother from Reval, together with a lady singer from Valk. Upon receiving word that all was in readiness, we started. The people received us most hospitably, a home being open to us in an orthodox family, where one who had been a nun in a convent for eight years, received us as apostles of Christ. They were bakers by trade, and we found that even in their shop they were speaking favorably of our meetings to their customers. They even neglected their daily work, to fellowship with us and ask questions regarding spiritual things. What a change after last year's antagonism!

A meeting was held in a Russian club-room, which was crowded, and where perfect attention was given, and God seemed to pour out the message. One who had disturbed the meeting last year was present, his courage bolstered up by drink. He began to disturb during Brother M.'s sermon, and I spoke to him regarding freedom of speech and belief granted by the laws of Esthonia, whereupon he desisted. Some of the brethren from nearby villages attended, and the spiritual atmosphere became so marked that I asked our preacher to speak of the love of Jesus. The Lord gave him an inspired word to the people, to which they gave attention. Formerly we had not dared to sing evangelical hymns, but we did this time, and hearts were stirred, and it was a real evangelical service.

When we announced that we should give Gospels and tracts free to those longing for the truth, we were almost mobbed. The first to come for a Gospel was a local merchant millionaire (that is, in Esthonian marks). Common people and cultured asked for the Word, in a demand more touching than I have ever before witnessed. We did not have enough to supply the demand. After a street meeting a rich man came openly asking for a spiritual book, which was a sensational event in that town. We could have remained in that vicinity for months, were it not for needs in other places to which we felt called to minister. During our second day there, a lecturer of Petrograd university walked 22 kilometers to see us. His subject is Roman law, and he is a splendid musician. He wished to hear a sermon, and offered to play for the singing. It is evident that the people are losing faith in the old Greek Orthodox teaching, and in the influence of the monasteries, and are seeking spiritual food.

One evening, about meeting time, a fire broke out, with the result that only four came to the meeting, the number later growing to eight. We were deeply disappointed, but by nine o'clock we had a fine audience, and a wonderful time.

As we were leaving Petchori, a gentleman accosted me at the station, and I inferred that he wished to openly ridicule us at the station. But to my surprise, he informed me that his wife had attended our meetings, and that he himself was a Greek Orthodox priest, and was disappointed in his church after seventeen years of service. "What power do you possess with which to influence the people?" he inquired, "How shall I preach? Teach me your method." We walked up and down the platform, and although I tried to speak respectfully to him, I was obliged to tell him that the only way for spiritual work is repentance, the acceptance of the grace of

BROTHER A. D. DOBRININ, MRS. DOBRININ AND FAMILY, IN FINLAND

Christ, the receiving of the gift of the Holy Ghost, new birth and devotion to God, etc. He went with us on the train and we talked together for an hour and a half. We parted cordially, after I received his address and the privilege of sending spiritual literature to him. He told me that something new had touched his heart during our conversation. His frame of mind seems typical of the general religious attitude.

In Reval

Here we held a most solemn meeting, with the help of brother K. Marley, who gladly permitted us to use his large Evangelical Church for a Russian-Esthonian meeting. This was filled to the last seat by several hundreds, among whom were many Russians. The Lord had given me a message, which was well interpreted by Brother Marley. I spoke of the sadness of a merely mental assent to Christian doctrine, without the actual knowing of the Master. The Lord blessed the Word.

We found many Russians in destitute circumstances. One sat in the rear of the room, in a tattered overcoat, whose features showed him to be well educated. As I approached him to talk of spiritual things, he seemed embarrassed, and I learned that he had nowhere to spend the night, and had long been without food. I tried to assist him without offending him. I noticed a Russian lecturer whom I knew to be a man of excellent education. As I looked at his slovenly attire and worn out shoes he begged me not to notice his appearance. A Russian woman who had only the garments she was wearing, wept as she told of the burning down of her hut three weeks previous, in which her only son, fourteen years of age had perished. We were able to help a little, both spiritually and materially. Some of the Russians in that community earn ten to fifteen dollars monthly for a whole family. Out of this pittance they try to maintain this meeting room, which is expensive, and they are much embarrassed and in some debt. Out from this center a number are going to preach in other communities. I plead with you to help this community at the earliest possible opportunity. The work of the Gospel is being carried on by true believers.

With hearty farewells I left Reval and returned to Finland and to the task of publishing "Faithfulness." I am sure that your prayers were helping me every step of the way during this effort in Esthonia. I am constantly praying that the Lord will give you of His strength, granting you joy and success in your work.

With all my heart devoted to you in the Lord's Work,
Your least fellow-worker, A. DOBRININ.

REVILED NOT AGAIN

"But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth" *(Ps. 38:13)*.

An injured bishop was once complaining to Francis De Sales how a brother had wronged him, lied about him, and tried in every way to defame him; and the good saint listened and assented, saying, "Yes, my brother, it's all true, it's very wrong, it's very unkind, it's very unjust, it's very cruel;" and then he added, "but there is another side to it." "But," said the Bishop, "do you mean to say that there is any excuse or reason to justify this?" "Not on his part, my brother, but there is on the other side of the question, a still higher reason for it, and it is this: that God had to let all this happen to you, and all this to be said about you, to teach you the lesson that is worth more to you than even your good name, and that is to hold your tongue when people talk about you, which it is very evident you have not yet learned." The good bishop saw the lesson, and silently received it.—*Dr. A. B. Simpson.*

"I often see in my own thoughts,
When they lie nearest Thee,
That the worst men I ever knew
Were better men than me.

"How Thou canst think so well of us,
Yet be the God Thou art,
Is darkness to my intellect
But sunshine to my heart."

FULLY PANOPLIED

"The armour of light" *(Rom. 13:12)*.

Never dress fitted so well, yielded so fully to every motion of the body, protected every joint, and had no weight whatever. The Christian never feels that he is wearing it! There is perfect freedom in it. It fits as closely as the skin and is worn as easily. Yet it is a perfect panoply covering every part. Then it is also, I think, quite plain that the Armor of Light is one that is shining and resplendent. When we ask where the Apostle got the image that is so striking, there can hardly be a doubt that it was from the burnished armor of the Greeks or Romans of which the poets tell. The fine brass of breastplate, helmet, greaves and shield, polished and spotless, gave back the rays of the sun in a blaze of gold which encircled the warrior who advanced to the battle, making him seem clad in an armor of light. And to the Apostle, it seemed that the soldier of the Cross would present a similar spectacle if he went forth in the strength of the Lord, and not in his own. The Armor of Light is defensive armor. In St. Paul's Catalogue in Ephesians, all the armor is defensive, save one part. The helmet covers the head with salvation. The breastplate covers the breast and heart with righteousness. The Shield of Faith covers not merely the chinks and openings in the armor, but the armor itself, receives and quenches every fiery dart. And the feet are shod with the preparation of the Gospel of Peace so that no injury can befall them. What weapon formed against the Christian can prosper?—*Dr. J. Elder Cumming.*

An insane man once entered a crowded church and, grasping two pillars of the gallery, cried: "I will pull these down and destroy you as Samson did the Philistine lords." A panic was imminent, when the minister said, "Let him try." He did try, and that was the end of the panic. Infidelity has hold of the pillars of our temple—the Bible, the Deity of Christ. Professors of probabilities say: "We will pull them down." Let them try. Many have tried, but our temple stands. It was built by the Almighty, and from its sure cornerstone to its highest pinnacle it is secure.—*Exchange.*

JEWISH DEPARTMENT

STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

A WORD OF EXPLANATION AND AN APPEAL FOR PRAYER

By the Editor

We are sorry that we have no news from the field workers for this department of the current number of the magazine. Due to circumstances, information concerning the field, and the workers engaged under the **Christian Testimony to Jews,** has failed to reach the editor.

Our readers are not to infer from this silence that missionary effort has ceased and that there is no news worth forwarding, since such is not the case. The missionaries are faithfully laboring and their efforts are being graciously blessed of the Lord. But the letters they write are addressed to others, whom they know more intimately than the editor, and that also in a foreign language; and they need to be translated into the English in order to be available for publication. Those to whom the communications are addressed have undoubtedly been kept too busy with other work to do the necessary translating. We ask, therefore, that our readers be patient with us and hope for better reports of the Jewish work in the near future.

Then too, we earnestly request all of our readers to give themselves to ardent intercession for the laborers and for the entire work. The workers need the help that can come to them by prayer alone, in the matter of sustenance in physical and mental vigor, guidance and direction, as well as spiritual power and the manifestation of the Holy Spirit in their lives and ministry.

Let us uphold in earnest prayer these dear servants of Christ who labor among and in behalf of the chosen people of God.

We need also the prayers of the Lord's people for the whole work, that the Lord may give wisdom and strength to overcome every difficulty and that we may conduct the enterprise in a way meeting with the approval of God and that it may continue to commend itself to the Christian public. Pray too, that the Lord will lay it upon the hearts of His people to send in the needed funds, that we may be enabled to maintain and to execute the work with the utmost speed. Brethren, pray for us, and the work, and for the laborers represented by the **Christian Testimony to Jews.**

PATIENCE

One telephone girl turned to another and said, "He's a patient man. I was flustered, and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times, operator. Try once again.' I'd like to meet that man." And the other inquired, "What is his number?" When she was told, she said, "I know him; he is my minister." Then said the other, "I'm going to hear him preach."—*Alliance Weekly.*

THE NEW SONG

It was a blind minister of the Gospel who wrote these words: "In the night He is preparing thy song; in the valley He is tuning thy voice; in the clouds He is deepening thy chords; in the rain He is sweetening thy melody; in the cold He is moulding thy expression; in the transition from hope to fear He is perfecting thy lights and shadows. Despise not thy school of sorrow, O my soul! It will give thee a unique place in the universal song."—*The Dawn.*

THE JEW

Scattered by God's avenging hand,
  Afflicted and forlorn,
Sad wanderers from their pleasant land,
  Do Judah's children mourn.
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love
  The Bible's precious page?
Then let your hearts with kindness move
  To Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then as years and ages passed,
  And nations rose and fell,
Though clouds and darkness oft were cast
  O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
  For guilty man to bleed,
He did not take an angel's name,
  No—born of Abraham's seed—
Jesus, who gave His life for you,
The gentle Saviour was a Jew.

And though His own received Him not,
  And turned in pride away,
Whence is the Gentile's happier lot?
  Are you more just than they?
No; God in pity turned to you.
Have you not pity for the Jew?

Go, then, and bend your knee to pray
  For Israel's ancient race;
Ask the dear Saviour every day
  To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew.

—*Author Unknown.*

Additional copies secured from H. J. Burgen, 500 Catharine St., Phila., Pa.

A VISIT TO THE NEW JERUSALEM

Harold J. Shepstone, F.R.G.S.

Our Contributor, who has recently returned from an extended tour through the Holy Land, herewith gives a picturesque description of the Holy City as he saw it under British rule.

It is no exaggeration to say that no city in the world has been influenced so much as a result of the war, both in regard to its development and general prosperity, as the ancient and historic city of Jerusalem. While tourists in their thousands regularly visited Egypt every season in prewar days, those who essayed the journey to Palestine were few and far between. In fact, the Holy City was virtually isolated. It was necessary to land at Jaffa, and as this port is minus a harbor, and the surf is inclined to be rough, getting ashore was decidedly vexatious. Then came a journey on the narrow-gauge railway in small, stuffy carriages up to Jerusalem, which lies 2,500 feet above sea-level, among the barren and stony hills of Judea. Although the distance was no further than that from London to Brighton, eight or nine hours were needed to make it.

To-day one approaches Jerusalem by modern express train from Egypt, travelling right across the Sinai Desert, a most interesting experience. You leave Cairo in the evening and reach Jerusalem next morning

In Time for Breakfast

The station lies about a mile from the city, and it is not until you have covered the greater part of the distance that you obtain your first glimpse of its ancient walls, a graphic reminder that we have two Jerusalems—the ancient city within the walls and the newer one that has arisen outside, and is still growing rapidly. As we drove along I was amazed at the activity on every hand. Building operations seemed to be in progress everywhere. Residences are going up by the hundred, as well as shops and factories. Shortly, Jerusalem will be able to boast its skyscraper, a great twelve-story office building now in course of erection, as well as a palatial hotel, equal to any found in Egypt.

This newer Jerusalem, with its spacious thoroughfares and magnificent buildings, speaks of the West, and it is the ancient city which attracts us. That is the Jerusalem of our imagination, the Holy City of the Bible narrative.

We Enter It by the Jaffa Gate

and stroll down David Street, one of its oldest thoroughfares. It is no wider than an everage-sized room, crowded with shops, where every commodity needed for the running of an ordinary establishment can be purchased—bread, resembling in shape colossal pancakes, cakes of every description, strange-looking sweetmeats; shops for the sale of meat, groceries, clothing, boots; but dominating them all were the greengrocers, where all kinds of vegetables and fruit, many entirely new to the Westerner, were on sale. Over every shop projected a crudely-built awning of wood or corrugated iron to keep off the sun's rays, while the crowded thoroughfare itself descends in a series of steps. There were Arabs from the desert, looking very picturesque in their flowing robes of many colors, negroes from Africa, Jews with long beards, every race and tongue virtually being represented. Donkeys, many of them heavily laden, and even camels were met; one had to stand close up against the wall to allow them to pass.

Half-way down the thoroughfare we turned to the left into Christian Street, so called because until recently all its shopkeepers were Christians. A descent through a covered, twisting passage-way, whose shops were displayed with candles of every size, design, and color, brought us to the courtyard, and the Church of the Holy Sepulchre. The cross on its celebrated dome has just been outlined with two hundred electric globes, and on Feast nights it shines like a sparkling jewel over the Holy City. Then the tombstone of Sir Philip D'Aubigny, the English Crusader, who was buried at the entrance to the church in 1326, has been removed close to the wall, as its Latin inscription was being obliterated through being constantly walked over.

This is the most historic church in the world, and it is supposed to mark the site of the crucifixion and burial of our Saviour. It is pure tradition, and we know the story of how Queen Helena, the mother of Constantine, the first Christian Emperor, came to Jerusalem

To Find the Place of Calvary,

and how her slaves, anxious to curry favor with their royal mistress, pointed out this place as the spot, and, as proof, produced three broken crosses. Here worship many sects, and all sorts of forms and ceremonies are used. The Abyssinians, for instance, beat tom-toms, and their priests dance before the altar. The building is famed for its array of holy places, of which there are no fewer than thirty-seven, many of them palpably absurd. You are shown the stone on which Christ's body was laid for anointing; the hole in the earth, now lined with silver, where the cross stood; the spot where Mary witnessed the awful tragedy; and lastly, the Holy Sepulchre itself, a huge marble erection under the central dome, which is simply a blaze of silver and brass lamps, chandeliers, paintings, and huge colored candles. Curiously enough, the keys of this church, for the possession of which the Crusaders fought and died, are held by a Moslem family, who unlock the door every morning and close it at night.

Emerging from the Church,

we strolled along the Via Dolorosa, which is said to mark the way our Saviour went to His crucifixion. It is a narrow, picturesque thoroughfare, twisting in and out, following the rise and fall of the hills on which Jerusalem is built. At the arch of the Ecce Homo, where Pilate cried, "Behold the Man!" is the Convent of the Sisters of Zion, and in the grotto here they will show you what is with little doubt the floor of Pilate's Judgment Hall. You can still see the Roman games worked in the marble floor. And near here, on the site of Pilate's house, they have started a factory for the making of tiles and pottery similar to those which Jerusalem craftsmen turned out in the Middle Ages.

A profoundly interesting spot is the remains of the Pool of Bethesda, in the grounds of the Church of St. Anne. Its position and character certainly answer the description given in St. John. The architectural gem of the sacred city is undoubtedly

The Dome of the Rock,

miscalled the Mosque of Omar, a bold and artistic creation in the very centre of the temple area.

Anyone can visit the temple area to-day on payment of the necessary fee (3s.), which is being devoted to the restoration of the Mosque el Aska, standing on one side of the vast enclosure. Like St. Paul's, some of its pillars have sunk, and these are being repaired, the interior of the building presenting a mass of heavy scaffolding.

Placing our feet in slippers (for no Christian is permitted to enter a Mahomedan sacred shrine in his boots), we passed into that peerless edifice, the Dome of the Rock. Its mosaic work, beautiful windows, spacious dome, and tiled walls, are almost beyond description. And all that this wonderful building covers is a bare piece of rock. Here Abraham prepared Isaac for sacrifice; here, later, David built an altar to the Lord; and here, later still, stood the Altar of Burnt Offering, in connection with Solomon's Temple. You can still see the channels cut in the rock to allow the water to run away.

But the Rock Is Sacred

to Moslems, as well as to Jews and Christians, for they believe it was from the rock that their prophets ascended into heaven. In confirmation they will point to some finger-prints, and declare that when Mahomed ascended into heaven on his charger, the rock started to follow him, but was restrained by the hand of the angel Gabriel—hence the impressions of his fingers on the stone. Mahomed himself is said to have declared that a prayer uttered here was better than a thousand elsewhere. In the cave beneath are pointed out the prayer-places of David, Solomon, and Abraham.

The present governor of the city gave me some interesting particulars as to the improvements which have been carried out

Since the British Occupation

To-day the city boasts of its own water supply—though, unfortunately, it has not been found sufficient—and telephone service, while its streets are regularly swept and the refuse carried away. The mosquito, which was responsible for malaria, and which was the curse of Jerusalem during the hot summer months, has disappeared. This is due to the covering over of the cisterns of the city, which total over 6,000, and pouring oil upon all stagnant pools. The ancient walls of the city have been restored, and it is now possible to ascend them and walk along the ramparts—a most delightful excursion, though ladies are inclined to be a little nervous of the lizards that haunt them. The population of the city is about 65,000, and for the first time in many centuries Jerusalem has become a Jewish city, more than 60 per cent. of its inhabitants being Jews. It is a city of three "Sundays": Friday for the Moslem, Saturday for the Jew, and Sunday for the Christian; while it also has three official languages—English, Arabic, and Hebrew.

To watch the sun rise from the summit of the Mount of Olives, where stands Government House, formerly a German hospice, over the Holy City, is a spectacle never to be forgotten.—*The Christian Herald and Signs of the Times.*

THE WOMAN WHO CHANGED HER MIND

The Postscript To A Call

Being a woman, of course she had a right to change her mind. She had been brought up on a diet of "There are plenty of heathen right here at home" and "The Church is always after money," so, very naturally, her interest had never traveled as far as a mission point, home or foreign. She entertained the committee on their first call by telling them that "The religions of the heathen people are those best suited to their particular temperament and needs," and talked about the extravagance of the Home Mission Board in buying lots and building churches, and the wastefulness of the Foreign Mission administration. As a triumphant climax she told about a tourist friend who said the missionaries lived in elegant homes with a retinue of servants at their call.

She never would have changed her mind if she had not joined a Mission Study Class, and she never would have joined the Mission Study Class if it had not met in the next apartment with her best friend. Afterwards, she said,

"Why, I had no idea the missionary society was doing anything like this. I had a vague impression that they only had suppers to raise money and fusses as to what to do with it." When the study took up conditions in non-Christian lands she listened critically. At the third meeting a missionary doctor from India was present. There was no escaping the earnest, awful truth of her words. The flimsy arguments against the need of foreign missions crumpled and withered before the burning eloquence of her earnestness.

The Woman-Who-Changed-Her-Mind did not believe in doing things by halves, so she sent for the Membership Committee. "Please come to call on me again and ask me once more to join the missionary society. I have changed my mind."—*The United Evangelical.*

DO YOU HAVE ANY OF IT?

There is buried in gold and silver plate and useless ornaments, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with missionaries; build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years.—*Dr. A. T. Pierson.*